

# MAKING POWDER

—because of its unquestioned  
superiority in making  
powder it has received the  
highest praise from all  
who have used it.

# PETS!

—during his recent visit  
of many of the choicest  
specimens of the  
pet.

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## ZION'S HERALD.

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### THE MORNING STAR.

BY REV. H. B. WARDWELL.

shine brightly from the hills of God,  
O Light of life divine!  
From heights by angel footsteps trod,  
And glad this heart of mine.  
Drive clouds of doubt and fear afar,  
Bid sorrow's surges die;  
Fling down thy rays, bright Morning Star,  
And doubt and fear shall fly.  
Bring love into my soul, and peace,  
Which like a river flows;  
From sin's stern fetters bring release,  
And freedom from its woes.  
When thundering storms sweep o'er life's  
sky,  
Then may I look above,  
And swiftly to the refuge fly—  
The refuge of Thy love.

### LETTER FROM SOUTH CAROLINA.

BY REV. E. COOKE, D. D.

MR. EDITOR: We are once more at  
our post of duty. The educational  
work in the South is as truly missionary  
as any to which the Church lends  
her sanction. Twice has the yellow  
fever been on this coast since we first  
came South, four years ago, but it  
never reaches this locality. On our  
way here we spent a Sabbath with our  
old friends, Rev. J. Lewis and his  
excellent wife, at Crosswicks, N. J. He  
was stationed at Pennington thirty-  
eight years ago, when we opened there  
as the first principal of Pennington  
Seminary, now one of the most pro-  
sperous of its class. Brother Lewis is  
rounding out his half century in the  
itinerancy without a single interrup-  
tion. We also had the pleasure of  
meeting the widow of our late Bishop  
Kingsley with her two daughters, and  
heard from her own lips the narrative  
of her sad bereavement, and of her  
long pilgrimage to her husband's hon-  
ored grave in a heathen land.

In Washington we also passed two  
days of pleasure and profit, marking  
the great changes and improvements that  
have been made since our first visit to  
that "city of magnificent distances,"  
as it was in derision called forty years  
ago. One of the historically-interest-  
ing places is the "Old Octagon," once  
the home of the distinguished Talce  
family. It became the residence of  
President Madison after the British  
burned the public buildings, in 1814,  
and the very room was shown us in  
which the treaty of Ghent was signed  
by the President in 1815. By the kind  
intercession of a friend in the Treasury  
Department, we were permitted to in-  
spect minutely the Bureau of Engraving  
and Printing, noticing every pro-  
cess, step by step, through which the  
material passes from the time it goes  
in as blank paper till it comes out from  
the counter of the Government Bank  
below in the form of greenbacks for  
circulation. The complicated process  
of engraving, by an ingenious inven-  
tion called the "geometric lathe," and  
the transfer of it to the permanent die  
with which to stamp the plates for  
printing the bills, are truly wonderful,  
and render the work of engraving  
counterfeit plates by hand next to im-  
possible.

Learning that a protracted meeting  
of great power was in progress at the  
Foundry M. E. Church, and crowded  
assemblies gathered nightly under the  
direction of a noted evangelist, we,  
in company with the friend referred to,  
repaired to the Church. The assembly  
was truly immense, filling every avail-  
able space. On the platform was the  
portly form of Dr. Lushan, the popu-  
lar pastor of the Church, and the altar  
was filled, in good old Methodist fash-  
ion, by the official members ready for  
work. We were taken quite aback  
when greeted by a little wiry man, the  
very soul of evangelistic activity, the  
head-crowd of the whole movement  
of that vast crowd, who was none other  
than one of our Wilbraham boys—  
Rev. Thomas Harrison. The city pa-  
pers gave two hundred conversions as  
the result of his labors.

Not being able to pay our respects to  
the President, who was at that time in  
the West, we embraced the opportu-  
nity, which we would not have missed,  
of calling on one of the foreign am-  
bassadors. Some ten or more years ago,  
a Japanese youth came to Wilbraham,  
bearing a note from the late Bishop  
James, saying that this young man was  
without friends, and seemed to him of  
good promise, and he had sent him to  
school and would pay his bills, if no  
one else did. The young Japanese  
registered as Iwasaki Nagai, and further  
said he was of noble birth, but had vi-  
olated the laws of his country by leav-  
ing without the consent of the Mikado,  
or his own Daimio, who was none other  
than the powerful Satsuma.

Supposing the story of his noble  
birth to be like that of the pretended  
"Italian Counts," so numerous in our  
country, we thought nothing more

about it. A few months later he came  
to the office in great glee, and held  
up a dispatch, in Japanese, from his  
own government, which he proceeded  
to translate into good English for our  
benefit. The document recognized the  
rank of his family; extended a full pa-  
don for his irregular way of leaving  
his own country; assured him that the  
Mikado would assume the expense of  
his education; and then proceeded to  
give some instructions for him to ob-  
serve in fitting himself for the service  
of his country. But the severest part  
was the injunction to "have nothing  
to do with any religion." This troubled  
him exceedingly, for he had just pro-  
fessed conversion to Christianity. He,  
however, wrote to his government that  
the religion which he had embraced  
was not like the Jesuitism which they  
had known in Japan; it was a religion  
which did not interfere in any way with  
the duty which he owed to his country.  
Nothing more was heard from his gov-  
ernment on the question of religion. His  
bills were promptly paid, and he went  
on with his studies in a quiet and  
industrious manner, exhibiting talents  
of a superior order till a few months  
later, when he was called home to en-  
ter the service of his country, and we  
lost all trace of our Japanese pupil.

Having seen some items going the  
rounds of the press seeming to iden-  
tify that Wilbraham boy as the Japan-  
ese minister, we determined to test the  
question ourselves. Calling at the em-  
bassy, we inquired for Hon. Iwasaki  
Nagai, the Japanese minister. "No such  
person here," replied the valet. The  
steward came, and the same in-  
quiry was repeated. "No such person  
has ever been connected with the em-  
bassy," was the quick reply. We then  
added, "Please ask the chief ambassa-  
dor himself, if any one connected with  
him was educated at Wilbraham, Mas-  
sachusetts?" He did so, and in a mo-  
ment, in came the Honorable Ambassa-  
dor himself—Jushie Yoshida Kiyo-  
nari, Envoy Extraordinary and Minis-  
ter Plenipotentiary to the United States  
of America—and gave us such a cor-  
dial and affectionate greeting as is  
common only among the Orientals. He  
was none other than the Wilbraham  
youth of ten years ago. The explana-  
tion is this: The name Iwasaki  
Nagai, by which he was known at  
school, was an assumed name. The  
first word—Jushie—of his official title  
indicates the rank of his nobility,  
and might be properly translated into  
English as "earl."

He made many inquiries respecting  
his old teachers, and was much inter-  
ested to learn the history of many of  
the pupils of his time. He is now, we  
were happy to learn, a man of im-  
mense Christian character, a devoted  
Methodist, and a regular worshiper at  
the Foundry M. E. Church.

### MISSIONARY MEETINGS AT LYNN.

(Reported by E. A. WILKIE.)

A goodly number gathered in the old  
Common Street Church, Lynn, at the open-  
ing exercises of the missionary meeting,  
Friday evening. During the day the Sun-  
day-school class of this district had been  
well represented in speeches, addresses, and  
essays. Contrary to the usual custom,  
instead of having the same interest pre-  
sented in the evening, the missionary meeting  
was opened. A political gathering in another  
part of the city failed to prevent the church  
from being filled with earnest and interested  
listeners. After a few voluntary by the  
choir, Dr. Crowell, who presided, called  
upon Brother Alonzo Sanderson to read the  
Scriptures and Dr. Sherman to offer prayer.  
He then introduced Bishop Haven, who  
briefly addressed the meeting.

Alluding to the political meeting being  
held, the Bishop said this assembly might  
not make so much noise; but it was well  
known that the greatest force of nature  
is the quietest. Size is not always a proof of  
bigness, otherwise this meeting might be  
easily surpassed. This occasion, however,  
is of far greater interest than that. That is  
of no interest save to those seeking election.  
This is of interest to the human race. The  
missionary cause embraces all other causes.  
There is nothing foreign to it. Last night,  
said the Bishop, I sat up till after midnight  
reading Stanley's Livingstone. I followed  
him down the rapid rush of that river, amid  
perils that lurked in beast and man. No  
obstacles daunted him. He seemed bound  
on a divinely-appointed mission. The man  
was inspired with the sacredness of his  
work. He seemed impressed with the idea  
that it was his to open Africa to the elevat-  
ing influences of a Christian civilization.  
Before barbaric kings and emperors he ar-  
gued on the wisdom of Christianity. He  
was perhaps hardly a consistent prac-  
titioner of the doctrines he now preached.  
What but this Christianity kept him to his  
work? Now he has opened Africa and made  
the mysterious mountains a highway for the  
nations. And thither the Church looks.  
The great parties of the day do not.  
The Republican party never for an instant  
forgets its success in any way dependent  
upon the civilization of Africa. In fact, it has  
about given the African over, as it will find  
to its sorrow before many days.

During sixty years of missionary effort,  
the Church has been identified with the  
work; and in that work Lynn has ever  
been foremost. In this Church spoke the  
early advocates of the cause, and from this  
Church went forth the earliest missionaries.

Some of you gray-headed men can recollect  
the enthusiasm that prevailed when, taking  
their lives in their hands, these devotees of  
the cause went forth among the heathen of  
the isles and the continents. The enthusiasm  
may have been mingled with tears, but it  
never failed; and now at this time, when  
you are about to leave your old church for  
a tour across the way, now in this mo-  
ment of your translation, it is fitting you  
consider the cause that was once, and is  
now, so dear to you. In these sixty years  
what has not the Church done! At the be-  
ginning of that time the M. E. Church was  
just getting into form—a form of ecclesi-  
asticism that has since rendered it so effec-  
tive. Then little shoe-shops dotted these  
hills and fields, where now you have your  
large manufacturing with their long list of  
names, stating that their office is in Boston.  
Even then, in our infancy, we struck the  
worst spot first, and sent our missionaries  
to Africa. In that field we struggled, and in  
that field we are to struggle. That great  
black diamond, the object of manifold effort,  
is to be grasped by the Church. Not in Af-  
rica only, but all round the world, will you  
lead the missionaries of the Cross. Not only  
abroad but at home was our Church spread-  
ing. We were troubled with growing pains  
all the time. How short a time since Texas  
has been open to us, and yet now we have  
four conferences in Texas. The work in the  
South is marvelous. There are more Church  
members in Mississippi than in Massachusetts;  
more in Georgia than in New Hampshire.  
We should have even more if the  
nation would stand firm to its pledge. Yet,  
notwithstanding the nation's failure, the  
Church has stood firm against every assault.  
The more you persecute it, the better it  
thrives. Go to Italy, to Norway and Swe-  
den, to late-tormented Turkey, and you will  
find the Church there. The swift hand of  
commerce cannot get ahead of the slow  
moving torse of the Church. In India,  
San Francisco, and along the shores of South  
America, the flag of our victories is ad-  
vanced.

For such a cause we should be willing to  
be liberal. England gives for a miserable is-  
land of no importance six million pounds an-  
nually. The United States gave seven and  
a half million dollars for Alaska, and doesn't  
know what to do with it now. If we gave  
like that, we should redeem the world in  
five years. It doesn't take long to do a thing  
after you get started. It took Stanley two  
years to find the river; but after he had  
found it, only six months to explore it. It  
is as proper for the State to send mission-  
aries to heathen lands as it is to send ex-  
plorers to find a new territory. Let us have  
England with her State religion could do it,  
but she doesn't. It is not out of its abun-  
dant that the Church supports the mis-  
sionary cause. It is out of its poverty, by its  
penny subscriptions. I believe in millen-  
narianism, but not in pre-millenarianism.  
If Christ comes in power, let Him come, though  
He do not come in person. Let us have great  
cause for rejoicing. Notwithstanding  
Mexico, on one night when I spoke, there  
was a play-bill advertising as the attraction  
of a neighboring theatre a play with the  
title, "Death to Protestants," yet the crowd  
progressing there. Railroad stocks on Mex-  
ican lines are good, because people have  
faith that out of that country there is some-  
thing good yet to come. Let us have great  
cause for rejoicing. Everything will come of the missionary  
cause. What will come of the approaching  
election? Nothing, because nothing is in  
issue. Everything is at issue in this cause.  
The struggle is between the powers of  
heaven and of hell. It is God against the  
devil. If you do not think the souls of these  
poor heathen worth saving, the devil cer-  
tainly thinks them worth saving. We have great  
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only on the isles, but on the continents, has  
the cause triumphed. In India the whole  
land is covered with Methodist districts and  
stations. The best minds of Brahminism  
and Buddhism are forsaking their faiths.  
The Footwork mission in China has pen-  
etrated a thousand miles into the interior,  
and has become an Annual Conference. The  
work in Sweden has had more rapid growth  
than even Wesley's work at the start.  
Through these great things, yet they are  
not so great as have been promised us. It  
needs some approach of the event to be  
able to interpret the prophecy. Some  
years ago, how could we understand the  
numerous allusions in Scripture to the  
salvation of the isles? But now we know  
that He who takes up the isles as a very  
little thing, will eventually mould the con-  
tinent to His will. In the fulness of time  
God will give the world into our hands.  
For many years the missionaries of the  
Cross walked on the islands bordering China  
for the opening of that incalculable land.  
At last the time came, and they entered  
upon their glorious conquest. Nor is this  
only a thing, but all round the world, will  
lead the missionaries of the Cross. Not only  
abroad but at home was our Church spread-  
ing. We were troubled with growing pains  
all the time. How short a time since Texas  
has been open to us, and yet now we have  
four conferences in Texas. The work in the  
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thrives. Go to Italy, to Norway and Swe-  
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find the Church there. The swift hand of  
commerce cannot get ahead of the slow  
moving torse of the Church. In India,  
San Francisco, and along the shores of South  
America, the flag of our victories is ad-  
vanced.

SUNDAY.  
In the forenoon, at the Common Street  
Church, after singing, reading of the Scrip-  
tures by the pastor, Rev. C. D. Hills, and  
prayer by Brother Sargent, Bishop Haven  
spoke from a text in Romans, I, I, on the  
single word, "justice."  
The simplest ideas are fullest of meaning,  
and the smallest words are often the most  
profitable. If the subject of discourse were  
the apostle's name, every one would im-  
mediately expect a description of Rome, of An-  
tioch, of the Mediterranean coast, of Paul  
and Peter, and, in short, of the age imme-  
diately preceding and succeeding the com-  
ing of Christ. But if we expect more than  
an exact synonym of apostolic, missionary,  
we shall at once admit that the true apostolic  
is the present. The apostolic character  
of Christianity is naturally suggested as our  
theme. It is the very central idea of the  
whole system of the Christian faith and sal-  
vation. At the beginning man needed no Sal-  
vator. He needed no religion. He began in  
a re-conviction; and, at first, man stood  
pure before his Maker, in direct communion  
with Him. This little word kills all the  
elaborate theories of liberalism. There is but  
one solution of man's estate possible—the  
one given in the Bible. With the fall came  
the mission. God was the first apostle.  
Man freely chose sin, and then God inter-  
posed between him and the consequences of  
that sin. From heaven He came—a mis-  
sionary to a lost, ruined world. He is the  
possessor of it already; we carry our  
Christianity. The spontaneous generation  
of Christianity in the heart of man, though  
a favorite dogma with some, finds little en-  
couragement from the scholars and sci-  
entists. True prophets cannot absorb Christianity  
with their unfaith, dissolve its pearl in  
their selfish in hopes of making the mixture  
profitable. They say all religions are good;  
and then completely put Christianity  
as one of the great religions. Christianity  
is thus being made to commit suicide, and  
the whole idea of its apostolic character is  
being lost. The simplest of all religions is  
the apostolic. Opposite to this is the  
claim of Christianity itself, that it is  
sent forth to a powerless and hostile race.  
Man opposes his naturally. He is separate  
from God by wicked works. He delights in  
evil, and opposes all that is called good. He  
rejects his sin. Lust, murder, every crime,  
becomes his boast. This is no darker picture  
than the truth. Man, say you, has many  
good qualities? He is sometimes tender,  
sometimes honest, sometimes orderly. See  
him in Christian lands. Ah, yes, but it is  
not to Christian lands that you must go.  
There he is subject to influences that mod-  
ify his real nature. The Arctic zone is not  
less cold because there are milder climes.  
Even at this worst man has been fully de-  
veloped. The worst of men is not found in  
the north; and man may sink yet deeper  
in moral degradation. To find man yet  
by nature, you must not look at him in an  
atmosphere of grace. It was God who gave  
the human crown and clothed man with  
a beauty and goodness not his own.  
Natural goodness is a misnomer. There is  
no such thing as a natural goodness. It is  
not from within, that it all comes. Even  
the worst of characters have gleams of  
goodness, but the gleams come from a  
man above, not from the darkness all around  
them. Cain had a sort of conscience in the  
heart of his crime, and probably excused  
the murder on the ground of a religious nec-  
essity. Those who claim that rationalism  
does not cause persecution, should recollect  
that the first religious persecution was  
set up by the first rationalist. The true  
Church has unapologetically copied the  
example set by the false. But it is to the  
later that the invention belongs.

But if the race as a whole has felt the  
influences of grace, there have been evi-  
dences in history tending to show whether  
it would go if this grace were removed.  
Before the flood the world was given up to  
Calvinism. What crimes and unnumbered  
sins swept over the human race at that  
time no pen has been permitted to record.  
We could not hear the telling. We should  
blush for our own mothers, and shun their  
faces as the faces of the damned. The  
waves of the deluge swept it forever out of  
sight. But enough has been revealed since.  
The Indian society is rotten with corrup-  
tion. Even un-Christian travelers bear tes-  
timony to the degradation of those far-  
land. The walls of Pompeii, and the bar-  
queting-halls of Greece and Rome are vile  
with painted and carved infamy that would  
shame the rottenest publications of the  
present day. Look at the Sandwich Is-  
lands, Madagascar, and the Fijis. Three  
hundred islands that in my boyhood were  
heathen have now yielded to Christ. Not

many an American Eden. God expelled  
the first one; He leaves it for you to expel  
these later. Every man's conscience must  
accuse him of his own sinfulness. "There  
is no health in us." "Unclean! unclean!"  
should be our cry day and night. John  
could defend himself against the reproaches  
of his friends, but when God appeared be-  
fore him, he had nothing but the words, "I  
abhor myself, and repent in sackcloth and  
ashes." The seventh of Romans is the map  
of every man's nature when laid open to  
him by the Spirit.

The next great step is the remedy and  
restoration. Into man's nature, such as it  
is, must come a regenerating influence,  
from without, if at all. It has no power to  
produce it itself. Can an olive tree bear  
grapes, or a fig, olives? The Christian sys-  
tem, which is the remedy, and it is the only  
system that does. With an acknowl-  
edgment of man's inability, it sets over against  
the arrangements and operations of God.  
He comes down to help and to save. He  
begins at the fall, and then reveals the  
better plan. Before that, man had been  
left to trust himself; now he is allowed,  
nay, urged, to trust to God. He takes their  
place. He prefigures the man in which  
He will effect this. He appoints sacrifices  
and slain beasts as a type of the sacrifice He  
will make of Himself at the end of the  
world.

No wonder rationalists gnash their teeth  
at this doctrine of sacrifice. No wonder  
they deny that such a scheme has any rea-  
sonable foundation. The cross, the blood,  
the knife, the altar—they sicken at the  
thought. "It smells of the abominable," they  
cry out. Yes. As a sheep slain He be-  
came the sacrifice. Given to Adam, believed  
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graves, where Paul had offered up his life,  
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and is now swelling and welling around our  
very doors.

This, then, is the true basis of the mis-  
sionary cause—the fallen man, a system of  
corruption, the obstacles that system has  
set, its constant progress, and its present  
outgoing for the final redemption of the  
world to Christ. Who can hesitate to ac-  
cept and believe in the outburst and glory of  
this grace? Is there not divine glory in it?  
One may be blind to the glory of a summer  
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the land.

But if the race as a whole has felt the  
influences of grace, there have been evi-  
dences in history tending to show whether  
it would go if this grace were removed.  
Before the flood the world was given up to  
Calvinism. What crimes and unnumbered  
sins swept over the human race at that  
time no pen has been permitted to record.  
We could not hear the telling. We should  
blush for our own mothers, and shun their  
faces as the faces of the damned. The  
waves of the deluge swept it forever out of  
sight. But enough has been revealed since.  
The Indian society is rotten with corrup-  
tion. Even un-Christian travelers bear tes-  
timony to the degradation of those far-  
land. The walls of Pompeii, and the bar-  
queting-halls of Greece and Rome are vile  
with painted and carved infamy that would  
shame the rottenest publications of the  
present day. Look at the Sandwich Is-  
lands, Madagascar, and the Fijis. Three  
hundred islands that in my boyhood were  
heathen have now yielded to Christ. Not

many an American Eden. God expelled  
the first one; He leaves it for you to expel  
these later. Every man's conscience must  
accuse him of his own sinfulness. "There  
is no health in us." "Unclean! unclean!"  
should be our cry day and night. John  
could defend himself against the reproaches  
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him by the Spirit.

The next great step is the remedy and  
restoration. Into man's nature, such as it  
is, must come a regenerating influence,  
from without, if at all. It has no power to  
produce it itself. Can an olive tree bear  
grapes, or a fig, olives? The Christian sys-  
tem, which is the remedy, and it is the only  
system that does. With an acknowl-  
edgment of man's inability, it sets over against  
the arrangements and operations of God.  
He comes down to help and to save. He  
begins at the fall, and then reveals the  
better plan. Before that, man had been  
left to trust himself; now he is allowed,  
nay, urged, to trust to God. He takes their  
place. He prefigures the man in which  
He will effect this. He appoints sacrifices  
and slain beasts as a type of the sacrifice He  
will make of Himself at the end of the  
world.

No wonder rationalists gnash their teeth  
at this doctrine of sacrifice. No wonder  
they deny that such a scheme has any rea-  
sonable foundation. The cross, the blood,  
the knife, the altar—they sicken at the  
thought. "It smells of the abominable," they  
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*[The page contains faint, illegible markings.]*







## THE HOUSEHOLD.

[Called from the Household.]

No house having stoves, bath-rooms or water-closets connected with sewers, should neglect having ventilating connections made between them and a chimney which is used daily, summer and winter, so as to insure the free escape of sewer gas. No cause is so certain to produce fatal disease, none so insidious and so difficult to detect as the escape of sewer gas into a dwelling. The first warning is frequently alarming cases of diphtheria or typhoid fever, often fatal, but always more costly than the simple prevention—ventilation which will give the gas free escape to a harmless quarter.

**Tomato Catsup.**—Half bushel tomatoes, four ounces salt, three ounces ground black pepper, one ounce cinnamon, half ounce ground cloves, one drachm cayenne pepper, one gallon vinegar, slice the tomatoes and stew in their own liquor until soft, and rub through a sieve fine enough to retain the seeds; boil the pulp and juice down to the consistency of apple butter (very thick), stirring steadily all the time to prevent burning; then add the vinegar with a small tea-spoon sugar and the spices have been mixed, boil up twice, remove from fire, let cool and bottle; those who like the flavor of onion may add half a dozen small onion-slices, peeled and sliced, fifteen minutes before the vinegar and spices are put in.

Lace curtains should never be ironed, not even the embroidered muslin ones. Have two narrow, slender boards, as long or longer than your curtains. Tack strips of cloth or wide tape the entire length of these. Place them on the doors upon chairs as you would quilting frames, and carefully pin the wet curtain between—stretching it until it is entirely smooth. Every point, every scallop should be pulled in shape and fastened down. It takes but little time to do it, and then its place should be filled by another. Housekeepers often stretch a sheet on the carpet of some unused room, and then pin the curtain to the floor, but the above method is greatly preferable.

Dresses should never be put away dusty or thrown down in a heap. Silk dresses should be wiped occasionally with a clean piece of soft flannel. Wax spots from candles may be removed from silk or satin by laying a piece of blotting paper over the place, and holding a hot iron above it. The wax will be drawn by the heat into the paper, which, when greasy, may be removed, and another piece substituted till the whole stain is removed. Grease may be taken out of woolen dresses in the same manner.

## LETTER FROM FRANCE.

The old part of Bern retains more ancient features and customs than any other of the large Swiss cities. The little martian-nest stores, or shops, far under the heavy arches, look as if they had been built in the days of the Helvetia. Nothing is complete in Bern without a bear, no more than a Swiss town is complete without the name of T. Bruin must have been canonized. A bear's den has been maintained by municipal authority from time immemorial. Bread and fruit are regulated diet. Every body goes to see the bears, and a fruit stall hard by is well patronized for their benefit.

In the old times, flowing fountains were regarded with almost religious veneration, and were most ardently ornamented with statues. The Knechtli-Brunnen, near the ancient, curious clock-tower, is surrounded with an ornate delectable children. A half-century is protruding from his jaws, while his hands and pockets are stuffed full of little boys and girls, who come to drink his repast.

"Old Munich lived to the wood,  
And all the girls and boys be could,"

Dickens' Quilp used to eat raw birds and fish, to frighten his spouse and amiable mother-in-law into subservience; so perhaps this revolting monster of the barbaric ages was intended to frighten the children into obedience.

The great public roads, or pikes, of Switzerland and France—and I presume the same is true generally of Europe—were built in the days of the Roman Empire. They are well kept, and when possible supplied with fountains of water. No doubt the Roman legions marched over these highways, and asked their thirst at these fountains before Christ was born in Bethlehem of Judea. To redeem his sepulchre from the infidel, Peter the Hermit, with his vast armies, and all that chivalrous host of Knights, Templars, Pilgrims, and Palmers, must have journeyed this way. The soldiers of Charlemagne and the proud counts of Hapsburg took the same paths. For centuries the foot of the soldier and the traveler ceased on the highways of Europe. Later, Napoleon, with the flower of France, marched to Italy, to Egypt, and thence to Moscow and death. The whole of Europe is a wide-spread Hohenstaufen.

"And ever there beneath their feet,  
Should be a soldier's sepulchre."

Not infrequently private charity has supplied these fountains of life, and to the best, and sometimes another for travelers, that they may wash and refresh themselves. The whole, covered with a neat roof of shingle or thatch, offers an inviting retreat from the hot, dusty road, and affords ample shelter from sun and rain. Like the wells of old, they are halting-places. Here the weary traveler, and his weary horse, get down to his morsel in comfort. They beautifully suggest that part of the grand old litanies in the "Te Deum Laudamus": "O ye wells, bless ye the Lord, praise Him and magnify Him forever."

When all the colossal charities, such as needy colleges and deserving eleemosynary institutions, are well considered, how much room there will be in the world for the little charities that cluster around, and blossom and sweeten humanity. It is surprising how a charitably-constructed constitution may scatter sunshine. For instance, Johnny Pounds, who commenced, from his cobblers' stall, to teach the poor, neglected children of London to read, and who was followed to the grave by a large procession of the titled and the learned of England, and whom Dr. Guthrie said deserved the tallest monument in the land. Noticeably, we have Mr. Miller in England, and our own Dr. Cutler at home, working out noble Christian philanthropies in the same way. But there are hundreds less noticeable, perhaps not less the offspring of charitable inclinations, working out in their own way generous impulses.

"We are as near heaven by sea as by land," exclaimed Sir Humphrey Gilbert, a brave old Devonshire navigator, as his little frigate went down on a fearful night, I have sometimes thought, especially on the Sabbath, that there must be a shorter way to heaven than from this city. Not from Paris.

"To join in that immortal caravan."

These, however, are all little matters of education and taste. We must not forget that France has blessed the world with the best fruits of Christianity, that thousands have given their lives for their faith, and that her saints to-day are not hid from God. The average French know but little beyond France, and seem satisfied with the beauty and amusements of the capital. Here fancy and genius are twin-born, and have worked hand in hand to make Paris a picture that charms with beauty and masses with variety.

Should I venture upon a comparison of French society with our own, or English, I should say that the latter are made up of aggregate relations—as home, education, religion, politics, and all the industries that bring a stone to the arch. In France the impression strengthens daily, that society is a ceaseless panorama—perhaps better, a kaleidoscope—and that kings, emperors, palaces, theatres, churches, pictures, monuments, salons, statues, trees, flowers, fountains, politics, home, and religion are independent parts without coherent force. Just what France needs, apparently, is the adhesive and cementing power of English. Compare London and Paris on the Sabbath. Practically France has no Sunday. Of this, perhaps, more hereafter.

The guide, or *arguer*, of our little party through the tower of London, was a man past middle life, with a soldierly bearing, a somewhat bearded face, and fine, expressive eyes. When our guide halted, he waited until all gathered around him, and every eye met his own, which seemed to say, I have an important duty to perform, and want your close attention. Then in a kindly manner, and in a deep, sonorous voice, he narrated the history of those mute witnesses, and the part they had taken in the grand history of England. Sometimes he became quite eloquent. While he deprecated the cruelty of kings, and the sufferings of men, he extolled the glory of the British arms and the victories of the Christian religion. As we stood over the sacred spot where Lady Jane Grey and scores of others were beheaded, I saw tears fall from many eyes. I don't believe there is a man in France—that could thus have inspired a patriotic, and at the same time an equally religious, sentiment from the same occasion. He was an Englishman.

A political horoscope is always hard to cast, especially in France. The French government probably was never better administered than now. The industrial interests are flourishing, the people are employed, and the country is rich. The ship of State rides serenely under the growing popularity of Republicanism. Statesmen and other men of influence are fixing their eyes on the fact, and confidence is growing daily in republican rule and republican rulers. There is no doubt of the peaceable expiration of the present administration in November, 1879, and the indications for the election of a republican for the next president. M. Gambetta is the representative man of his party, and enjoys the confidence generally of the people.

I intended mentioning, in my last letter, a pleasant meeting in Geneva with Dr. Abel Stevens, and of receiving from him courteous attention. He has improved in health and renewed his youth. He preaches every Sunday, and one would scarcely suspect that the vigorous man in the pulpit, looking middle-aged and comely, was the boy preacher of nearly fifty years ago. The pastor's ready pen has found in the records of Geneva material for a new history, which the public may look for ere long with interest.

SHEENAN RICH.

## Obituaries.

**SOPHIA HEATON BYRNE**, wife of Rev. C. Byrne, and daughter of John and Mary Heaton, was born in the city of Bradford, Canada, March 23, 1848, and died at her father's residence, July 16, 1877.

She was reared in the Protestant Episcopal faith, and was admitted to confirmation Sept. 15, 1864. Her marriage occurred Dec. 21, 1874. Her husband, a local preacher preparing for the M. B. ministry, entered the New Hampshire Conference September 18, 1875. In 1876, she joined him at Tilton, N. H.

Coming in contact with a large number of students and others, who testified to, and illustrated, a clear and positive religious experience, she became convinced that she had no satisfactory evidence of a Scriptural conversion. For this precious experience she diligently and earnestly sought until it was peaceful and joyous possession was realized. From that time until her death she was a devoted Christian, and her life was a noble example of piety and simplicity. She was received on probation, and admitted to membership in the M. E. Church at Tilton, N. H., in 1877. In a few months afterward, she was seized with a painful and fatal illness, during all of which she maintained a firm and unwavering trust in Jesus. It was a satisfaction to her and to her parents that she was permitted to return to her native land, and to expire in the hallowed circle of her paternal home. Here her trusted Saviour was with her, and at last released His weary disciple and received His beloved into everlasting rest. Her funeral sermon was preached by Rev. W. W. Shepard, of the Ontario Conference, July 18, 1877.

Her bereaved acquaintances and Christian associates in Tilton cherish her precious memory, and hope to know her better in heaven. May her kindred have abundant consolation, and may her stricken husband be greatly compensated for his loss by a more manifest presence of the Holy Comforter, by a more earnest and useful ministry, and by a more abundant entrance into the same eternal rest!

Tilton, N. H. J. W. ADAMS.

**SAMUEL LEARNED** died in Watertown, Mass., Aug. 31, 1878, aged 58 years and 10 months.

Through all these years, with the M. E. Church in Watertown, in 1839, when he was nineteen years of age. During his membership of nearly forty years, he has been one of its most valued and useful members. He held at different times, and filled most acceptably, the offices of class-leader, steward, trustee, superintendent and chorister, and thus has been officially identified with this Church during the most of its history. The characteristics of his piety were its depth and consistency.

Through all these years, since he took the vows of a Christian upon him, he has walked with his God, and put no stain upon the Church he loved. For the last few years of his life he has been an invalid, although able to attend to

his business till within the last few months. He has been at times a great sufferer, but always a patient one. When the time came that he could no longer work for his Master, he could still speak for Him, and for one and another of his relatives and friends he had a word of encouragement or warning. Some of these can never forget that moving scene in his chamber, one Sunday in June, when it seemed that the end was near, and he gathered strength to say parting words, so tender, so admonitory—to his family and relatives at his bedside. Those words have already brought forth precious fruit in the conversion of his only son.

His death has caused a vacancy, which a pastor so deeply feels in the empty seat in the church which he so faithfully attended, and in the silent voice in the prayer room, where that voice was so often heard. The stricken family, who have been realizing that the desolating hand of death means, have yet many precious memories to be like ointment poured forth in their home. Of him it may be truly said that he carried his piety into all of his life, and that living was his best preparation for dying.

T. W. BISHOP.

**WATERLOO, MASS.**  
**LUCY A. HOOPER**, wife of Rev. J. Hooper, of the N. H. Conference, died in Watertown, N. H., Sept. 2, aged 38 years.

Another sweet singer in Israel has passed away from earth, to chant divine strains in the heavenly choir. "Precious in the sight of the Lord is the death of his saints," was the subject of the discourse at the funeral of Sister Hooper, and there was not a dry eye in the large assemblage at the M. E. Church at Watertown on that lovely autumnal morn.

Though still clad with bodily infirmity from early childhood, she was possessed of indomitable courage and perseverance, and by her amiable and affectionate disposition, her quiet and modest demeanor, won the esteem and awakened the kindly sympathy of all. No one could help becoming interested in her, and as she advanced to womanhood, by energetic effort she prepared herself for positions of worldly usefulness, willingly braving obstacles and overcoming through prayer and faith in her own patient way. For long she became widely known as a successful teacher, standing among the first in that profession. God also bestowed upon her most pleasing voice in song, and such a talent for music that she became skilled as an organist, and so fully did she devote herself to the cultivation of these gifts, that she was highly respected in her social circle, and more especially in the sanctuary. As these talents developed, she heartily gave her efforts, spite of physical infirmity, to Christian service and praise, and was ever at her post of duty on the "Lord's day."

From the time the church was dedicated from which her burial took place, she was an active worker there till called to another field; all the time, we may say, preaching an impressive sermon to the world by her example. Thus, by the grace of God, her gifts were consecrated to the cause she loved, and not only did she help the Church by her musical gifts, but toiled with her hands to help sustain the precious service, giving more than liberally from her means. So she was always a helper, intelligent and thoughtful, and always to be depended upon; and was eminently fitted as the companion of a most worthy pastor. She was a wise and prudent counselor, adorning every place she went with a meek and quiet spirit.

Since the birth of their only child, little Herbert, one year ago, she gradually failed in health, and it became painfully evident that consumption, that dread disease, had struck at another shining mark. She left Lempster, her husband's present appointment, in early spring, to visit the home of her childhood, and there peacefully bade adieu to earth, surrounded by the kindred who so tenderly loved her. Brother Hooper was kindly permitted to be with her in her last moments, and to her parish to receive the deep sympathy of all in his great bereavement. "Precious in the sight of the Lord is the death of his saints."

G. B. GRIFFITH.

**MRS. ELIZABETH A. SMITH** died at the home of her son, at Machabios, Me., Sept. 22, 1878, aged 59 years.

Sister S. was converted in Pembroke, Me., under the labors of Rev. S. S. Gross, and joined the church in 1828. Her husband, John Smith, was a true Christian, and her end was peace.

JAMES BIRAM.

**JOHN FELCH**, esq., died in Sanapee, N. H., Sept. 23, 1878, aged 60 years.

Brother F. had been a Christian a great many years, and a member of the M. E. Church nine years. His gifts made him very useful to the Church in an official as well as a social and spiritual capacity. Though his disease was such as finally to overthrow the throne of reason, and lead, through personal violence, to a death for which we do not consider him responsible, yet his consistent Christian life was such as to give hope to his friends that his "resting" is in Jesus.

As a husband and father, his bearing was such as to induce the love and respect of his wife and children. As a citizen, he was above reproach in business and social relations. He was interested in all that would elevate the community, socially, intellectually, and morally. A strong man has fallen. May his afflicted friends find comfort in the same Saviour whom he trusted while reason held her throne.

B. W. CHASE.

**SANAPEE, N. H.**  
**LUCY ANN DOUGLASS**, of Knox, Me., died Sept. 26, 1878, aged about 60 years.

From early life she served Christ, and forty years ago became a member of the M. E. Church. She was a good wife, a kind mother, and a patient sufferer. Her last years were years of great suffering, which continued until she died. Her end was triumphant joy. She died giving glory to God in the highest.

GEORGE PRATT.

Died in Hampden, Me., Aug. 19, 1878, **BESSIE BROWN EADIE**, aged 6 years.

At the same place, Aug. 30, 1878, **HARRY WESTWORTH EADIE**, aged 11 months and 28 days.

These were children of John and Mary Eadie, of Cambridgeport, Mass., and grandchildren of the late Mary Deane. While here on a visit, they were taken sick and died.

C. L. BROWNING.

## ANTI-FAT

ALLAN'S ANTI-FAT is the great remedy for Corpulence. It is purely vegetable and perfectly harmless. It acts on the food in the stomach, preventing its conversion into fat. Taken according to directions, it will reduce a fat person from 25 to 50 pounds a week. It is attended by no harm, and the body will receive the benefit of the food it takes. It is a simple, safe, and reliable remedy, and will be received. I took it according to directions and it relieved me of my fat. I was a fat man, and I was suffering from indigestion, and I was unable to do my work. I took it for a week, and I was relieved of my fat, and I was able to do my work. I was a fat man, and I was suffering from indigestion, and I was unable to do my work. I took it for a week, and I was relieved of my fat, and I was able to do my work.

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